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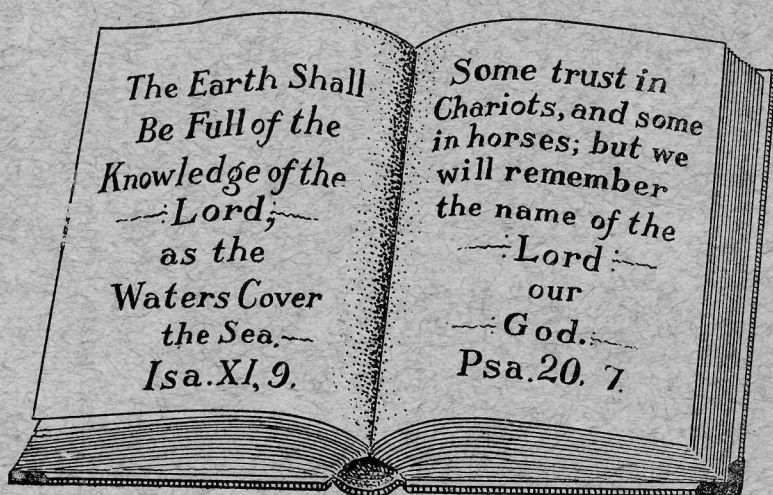
George Detwiler

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# Evangelical



## Visitor.

GRANTHAM, PA.

September 7, 1914.

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# Evangelical Visitor

The Gospel of Christ.....Saves all Who Believe

VOL. XXVIII. GRANTHAM, PA., MONDAY, SEPTEMBER 7, 1914.

No 18.

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#### THE BEAUTIES OF HOLINESS.

We can sympathize with the child who did not want to go to heaven if a certain cross-grained kinsman was there. But there will be no more disagreeable people in that fair land. All crabbedness of spirit and ugliness of temper will be left this side of the "mystic river." There is no other refinery like that of grace. It chastens, enriches and beautifies the spirit, illuminates the mind, and leaves a profound impress upon the physical.

*Helpful Thought* says:

We want religion that softens the step, and turns the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends, a religion that goes into the family, and keeps the husband from being cross when the dinner is late, and keeps the

wife from fretting when the husband tracks the clean floor with his boots, and makes the husband mindful of the scraper and the door mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig tree, bearing on its bosom at once the tender blossom and the glory of ripening fruit.

Some people are naturally more gentle, polished and lovable than others, but grace can transform the knotty, harsh, sour "disagreeables" until they are clad in the beauties of holiness. But the old nature must be crucified and the heart renovated and filled by the enthroned Christ. Then, and then only, will be exhibited the "beauties of holiness" in their full-orbed splendor.—

*Living Water.*

#### THE PLAGUES OF EGYPT.

1. The waters were turned into blood.
2. Frogs sent into Egypt.
3. The dust is turned into lice.
4. Swarms of flies sent.
5. Murrain of the cattle.
6. Boils and blains.
7. Hail and fire.
8. Locusts.
9. Darkness.
10. Death of the first born of man and cattle.

The only sincere prayers are those offered with a deep feeling of love, and with the personal consecration to say, "Here am I, send me."



## Evangelical Visitor

### A Bi-Weekly

### Religious Journal

For the exposition of true, practical piety and devoted to the spread of EVANGELICAL truths and the Unity of the church

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## EDITORIAL.

### WHERE CIVILIZATION FAILS.

In *The Sunday School Times* of Aug. 15, the editor discusses a question of more than ordinary importance, and his conclusions are startling but we fear they are only too true. The question discussed is as to whether the war in Europe means the Collapse of Civilization. His opening statement is, "CIVILIZATION can never finally prevent WAR," and says that many sincere people confidently believed that it would be able to do so.

As to what civilization lives for, he says, it lives for pleasure, but not only for pleasure, but also for commerce, science, education, culture, national honor or reputation, personal happiness and advancement of every sort rather than for the glory of God. And this, he says, *insures* war.

Underlying all war is sin, and war is only one of many expressions of sin. And for this Christ is the only cure. "Sin, indeed, is war: war against God. Every individual human life in which Christ is not Savior and Lord is at war with God; and every nation which does not recognize Christ as Supreme Lord of its every national policy and action is thereby habitually at war with God. Only Christ can bring men and nations into peace with God."

The next statement is a startling one, indeed. "*There has never been, since our Lord came to this earth, such a thing as a Christian nation.*" Christian men and women live, both, as private citizens and as public officials, in some of these nations, but "*the world has yet to see a nation whose acknowledged and implicitly obeyed head is Christ.*"

How utterly at variance this is with the prevailing belief that this nation,

as also the larger number of the nations now at war, are Christian nations. And yet who will undertake to disprove this statement considering the question as it really is.

"If the individual in whom Christ does not live as Savior and Lord is at war with God, whether he means to be or not, because of the deadly, sinful nature, within him,—that mind of the flesh' which is 'enmity against God,'—equally true is it that all civilization which is not absolutely dominated by Christ, so that its habitual motions and actions seek only the glory of God, is a warring civilization. No matter how peaceful such civilization may seem to be outwardly, it is in a state of ceaseless war against God,—and that is the deadliest war of all."

(The next statement declares that this is the condition of the civilization of the world today, and that by no human agreements, efforts, or activities, can a civilization that is, even tho' unconsciously, engaged in an eternal warfare against the Creator God, be set free from war among men, that to bring about a permanent peace among those who are warring with God is a hopeless undertaking, that, "to look for temporal peace while an eternal warfare is going on is to look for fruit where there is no root," that "temporal wars will come to end when eternal warring comes to an end, and not till then, and that "assured and final peace by agreement among those who continue to engage in a common war against God is a mocking will-o'-the-wisp."

Civilization has for this reason collapsed in Europe and will continue to do so after every human attempt to set it up again. *Civilization without Christ as Lord is a failure before it is set up,* in that it is a permanent state of war during which time peace is impossible.

Much has been made of the many and great inventions of the last century, and of the liberalizing and humanizing movements which are struggling to engirdle the globe as if they would prove successful in saving this globe, but none of these agencies will ever succeed in accomplishing so desirable an end. "Humanity is a poisoned sin-wrecked thing. Nothing but a superhuman, supernatural Lord can save our world. .... War and civilization are not opposed to each other; they are essentially the same. Civilization seeks certain desirable things for the glory of man. War seeks certain desirable things for the glory of man. Civilization that is not dominated by Jesus Christ is a condition of war against God. That is why civilization leads with an almost certainty to the more obvious condition which we call war."

Neither is the difficulty solved by what is called enlightened public opinion. Civilization by education is just as much a failure as any other process. The Czar in his proclamation speaks about safe-guarding the honor, the dignity, and the integrity of Russia and her position among the great powers, but he says nothing about the honor and glory of God." "It represents the self-centered, sin-poisoned civilization that collapses when the right opportunity comes."

Yes, Civilization, Humanity, and Co's effort at bringing permanent peace to this old world is doomed to failure every time. One writer says that war is an "abyssmal and sickening reversion to the primitive brute in man." "But," says the editor of *The Times*, "that primitive brute in man continues unchanged in character in the most civilized man on earth who is without Christ as Savior and Lord. War in such a man is not a reversion to a former state; it is only an expression

of the present state. So the nation that is dishonoring God thru failure to live solely for the glory of God does not revert to a former condition when it goes to war; it only expresses its present condition."

"It seems plausible to say that 'The hope of humanitarianism and civilization rests on the very enormity of the impending calamity... The disaster will be so over whelming that peace when it comes must be lasting.' But that is a delusion. Disaster does not put an end to sin. And war is only one expression of sin. This [war] may be the furnace necessary to purge humanity of its brutal perspective.' No; war can not take the place of the blood of Christ for the purging of humanity. Nor can civilization."

In further paragraphs the editor looks at other theories as concerning this war and civilization's different plans and theories to bring peace to our world but they are all bound to fail. The efforts of Peace Congresses, and, strange coincidence, a World's Peace Congress was to be held in Vienna, Austria, in September, will fail to bring about this greatly desirable end, namely Universal World Peace, so long as Jesus Christ is not given His rightful place.

Civilization as an anchor has failed already. The article concludes with the following weighty statements.

"It is not treason, it is not jingoism, to say that the United States is no exception to the sweeping truth that there has never been a Christian nation: a nation with our Lord Jesus Christ in supreme control of its life, its purposes, its plans, its policies. It is indeed a matter of profound thanksgiving to Christians here and the world over that the present administration of the United States includes, in its President and other leaders, true, stalwart Christian men. May they be guided unerringly

by their Lord in this great world-crisis! But the only sure blessed hope, as we stand in the midst of a collapsed civilization, is our Lord's word that He, the Prince of Peace, will Himself establish peace upon this earth, and not by the futile agreements of men, but by His own arbitrarily and blessedly exercised power when He returns in personal presence to the earth. Then, and then only, shall we begin to know the meaning of a Christ-made, Christ-centered civilization. Then shall we know the reign of the Prince of Peace."

Now, it will be evident to all that the writer of this article occupies advanced ground, and, no doubt, Scriptural ground. This being so it is but reasonable to conclude that the man, or woman, who has enthroned Christ within, whose life Christ has become, cannot become a partaker in prosecuting the work of destruction as carried on under the world system where Christ is denied His rightful place.

---

Under the Caption "Two Brothers and their Sister," a correspondent of the *Gospel Herald*, writes about FASHION, calling it the MONSTROUS SISTER of "King Alcohol and his little brother Tobacco." All of our religious exchanges are in line in denouncing Alcohol, and a goodly number are not friendly to tobacco, but only a few attack their "monstrous sister" fashion from the standpoint that to be controlled by fashion in our mode of dressing is sin. The ridiculousness of present day modes is frequently referred to by writers and humorous writers sometimes take a whack at it, but that to be a victim of the decrees of fashion, whether ridiculous or not, is slavery to sin and Satan, does not find favor with Christian professors generally. The popular revivals now carried on by Billy



Sunday and others, are greatly praised because of what is accomplished in delivering men from alcohol slavery. We have heard little of its hurting the tobacco business, nor has there been any protest by fashion mongers, for the reason, we suppose, that these latter are not denounced by the evangelists as is alcohol and the alcohol business. Yet we believe this Mennonite Sister is right when she designates Fashion as the "monstrous sister" of "King Alcohol and his little brother, Tobacco." We will let her speak to our readers as she gives it in part.

"There is much being said about King Alcohol and his little brother Tobacco, which are two great evils. This is an undeniable fact, but these two brothers have a monstrous sister who is leading more people the downward road than her two brothers combined. Her name is Fashion. She exhibits herself far above her brothers. She is more popular, claims no relation to them whatever, but is their full sister and is equally destructive, or even more so. She is welcomed into homes where the two brothers find no admittance, while in some homes they all find their way. She has many victims who are not aware of it. She is one of Satan's most successful agents. Not only does she entice people with beautiful and good tasting things, but really binds them down to things which make them miserable and look hideous. And our so-called plain people are rapidly following, conforming to the world in attire, which is as definitely forbidden as it is in any other way, or lying, stealing and such like.

Alcohol and tobacco appear more degrading in the eyes of men and women; but in the sight of God sin is sin, and the Word says all unrighteousness is sin. Not only is this evil seen on a few, but it is like a contagious disease, which is rapidly spreading. It has lowered the standard of the church, thru it the church has lost much power. Miss Fashion is very industrious. She usually makes her appearance when a new garment is to be made. As a rule she

meets with our Sisters' Sewing Circle with some new cut and says, "This is the way they make them now." She even teaches economy when it suits that way, but more frequently does she teach extravagance, and in many ways is immodest. Fashion is intended for the world, not for the Christian. Men and women who are open to conviction in every line, willing to walk in all the light they have will lose all desire for the foolish enjoyments of this world, whatever they may be. They have new desires, new enjoyments, old things have passed away and behold all things are become new. It is amazing to see some of the ridiculous fashions, such as the tight-fitting skirts, parting the hair like men, combing it down over the ears etc.

\* \* \* \* \*

Let the Church rise above the world and live true to what she professes and let her light shine that men may see her good works and she will regain her power and the self-righteous, moral man, the sceptic, and the infidel will at last be convinced that there is a reality in the Christian religion and sinners may be converted and brought into the fold who otherwise are standing outside discouraged, some perhaps pointing the finger of scorn at the inconsistency existing in the Church."

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#### HARVEST MEETING NEAR CARLISLE, PA.

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It was our privilege to attend the harvest meeting at the home of Bro. and Sr. J. O. Lehman in the Cumberland, Pa., dist. The home is situated about two miles north of Carlisle. The attendance was fair, the congregation completely filling the barn floor, with a small over-flow. The spirit of worship was present, and altho the heat was oppressive the assembly was orderly and attentive. A goodly number of visitors had come from outside points, North Franklin and Grantham districts being well represented, while a few were present from Harrisburg and Hummelstown.

Bishop Jonathan Wert had charge of the meeting. Other bishops present were M. H. Oberholser and S. R. Smith. Four other brethren of the N. Franklin ministry were present all taking part in the ministry of the word.

An opportunity was given for a free will offering for the support of the Messiah Orphanage which amounted to thirty-eight dollars.

Bro. and Sr. Lehman, with their family all of whom are in the church, entertained all of the assembly very nicely furnishing dinner to, possibly, between three and four hundred.

Those who remained to the close of the afternoon service were considerably discommoded in returning to their several homes by severe electrical disturbances and heavy rains in the evening. On our homeward way on the train a number of fires could be seen where lightning had set barns on fire.

We were also permitted to attend the harvest meeting, Aug. 29, at the home of Bishop H. K. Kreider. The weather conditions were somewhat threatening, yet there was a large attendance. Large delegations of brethren and sisters were present from Lancaster county districts. A goodly number of visiting ministers were in attendance and gave the word with earnestness and to the edification of the hearers. An offering was taken, amounting to \$69.00, for the support of the work of the Messiah Orphanage.

Bro. Frey writes under date of July 25, that he is still at the hospital, in Bulawayo, where he underwent an operation for appendicitis. It will be remembered that at a previous writing he thought his recovery without an operation was assured and this later word causes some surprise. However, he feels confident that he will soon be re-

covered sufficiently to leave the hospital and take up his beloved word again, bringing the glorious gospel to the heathen.

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#### DEDICATION OF MESSIAH HOME ORPHANAGE, GRANTHAM, PA.

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The Messiah Home Orphanage at Grantham, Pa., will be dedicated with an all day meeting on Sunday, Sept. 27, 1914, with S. School at 9.30 a. m.

Train leaves Harrisburg, for Grantham, 8:35 a. m., returning leaves Grantham at 5:58, arrives at Harrisburg, 6:23 p. m.

This will be a fine opportunity to see the new home of the Orphanage.

A hearty invitation is extended. Bishops and Elders kindly announce these services.

Board of Managers and Trustees.

---

We are pleased to learn that the Lord is graciously visiting the work in Philadelphia. Early in August the Home Mission Board upon the advice of the General Executive Board, commissioned two of the Home Mission workers, Bro. Joseph Smith and Sr. Mazy Dohner, to labor in that field for a while with the hope that under the the blessing of God, the disintegrating influences could be counteracted, and the scattered lambs of His flock be regathered. The Lord blessed the efforts and there are manifest tokens of His favor for which we thank Him. There is however also to be noted that considerable gainsaying has developed, but we hope complete victory will be granted on the side of the right. The work needs our earnest sympathy and prayers.

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(In creation God shows us His hand, but in redemption God gives us His heart.—*Adolphe Monod.*

## CONTRIBUTED.

### IMMORTALITY OF THE SOUL.

#### SCRIPTURE EVIDENCES.

*What the Scriptures Teach as regards the State of the dead.*

We have in former articles, historical and philosophical, proved that man was created immortal. We have also shown that this was the belief of the Jews and the Christian Church early and late.

However in all Theological questions the Word of God must be the final Arbiter. We think that our former reasonings were correct and established the point taken, in as much as God's word and works are always in harmony. Should there be any seeming contradiction, then one or the other is not rightly understood or not properly interpreted.

We are told the phrase immortal soul is not in the Bible; we reply, neither is the phrase mortal soul in the Bible. Therefore we conclude that the pro-

#### OUR BIBLE OFFER.

It becomes necessary for us to change our BIBLE OFFER as given in our last issue. We learn that the ten dollar Combination India Paper Bible on which we figured is not manufactured any more by the publishers. So we are under necessity of withdrawing that offer. We substitute for it another: For \$4.50 we will send to any address, prepaid, an India Paper Combination Bible, the list price of which is \$7.50.

The other offer, a Scofield Bible, India Paper, list price \$8.00 for \$6.50, holds good and we would be pleased to receive many early orders for either of these Bibles. Thumb Index 25 cents extra.

perties of the soul are not all asserted by an adjective (a word expressing quality) attached to the word but by the context. An example: Eccl. 7: 12: "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it." The Bible teaches that the body is formed of the dust of the earth—contains the same elements—and at death returns to the dust; that is, it changes from the organic to the inorganic elements. This proves that the body dies. There is no need of prefixing the adjective mortal, to prove that it is subject to death.

The spirit returns to God for its reward. It not being material it is not subject to natural laws, hence can not decay. It is immortal in its nature and needs no adjective prefixed to express its immortality. Another example: Matt. 10: 26: "And fear not them that kill the body; but are not able to kill the soul." Here the mortality of the body and the immortality of the soul are so clearly and positively expressed that a qualifying adjective would be a superfluity. These examples could be multiplied at pleasure but these are enough to establish the point.

I. Direct Scripture Evidence as regards the State of the dead.

Isa. 66: 24: "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." This will plainly occur after the expiration of the present age. The wicked will continue their existence unlimited 'for their worm shall not die, neither shall their fire be quenched.'" Eccl. 3: 21: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"



"Dr. Clark whose knowledge of Hebrew will not be questioned, says the literal translation of this text, is thus: "Who considereth the immortal spirit of the sons of Adam, which ascendeth. It is from above: and the spirit or breath of the cattle, which descendeth. It is downward unto the earth, that is, it tends to the earth only."

"The following is from Prof. Roy, author of Roy's Hebrew and English Dictionary, which he affirms to be a true and literal translation of the text: "Who knoweth the spirit of the sons of Adam, that ascends upwards to the highest place; or even the spirit of the cattle, which descends downwards into the lowest part of the earth:" It will be seen that these translations essentially agree, and the text as it stands in our own common translations, or as here rendered, contains the following points:

1. The spirit of man and the spirit of a brute are distinguished the one from the other, and are particularly marked as tending in different directions, so that the destiny of the one can not be inferred from the destiny of the other.

2. The expression, "the spirit of a man that goeth upward; clearly denotes, not only continued but more elevated existence, and hence it may be regarded as a proof that the spirit survives the death of the body."

Eccl. 12: 7: "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it."

"We may test this text by a common sense rule, and learn its meaning, as we may most other texts. Suppose the text were not in the Bible; and suppose further, that the community were divided in opinion, some believing that the soul dies with the body, and others that it lives in the spirit world after the body is dead; and suppose still further,

that a person whose opinion was unknown, should address this divided community, and should say, 'Friends, you must all die, and then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it, would any one doubt that he took sides with those who hold that the soul lives after the body is dead? No one can doubt it; Yea, the language would be offensive, under such circumstances, to those who deny that the soul lives after the body is dead; they would feel that the declaration was made against their views. Then are we sure that the writer of the text, believed that the soul lives after the body is dead. The writer is clearly speaking of death, and when it shall take place he declares; 'then shall the dust return to the earth as it was, the spirit shall return unto God who gave it,' which proves that the soul does not return to the earth with the body, as clearly as words can prove it." Psalm. 90: 10: "The days of our years are three score years and ten; and if by reason of strength, they be four score years, yet is their strength labor and sorrow; for it is soon cut off and we fly away."

"The argument hangs upon the last clause of this text: *We fly away*. No man of sense and taste would use such language, with reference to death, who believes that there is in man no living soul, which continued to live after the body is dead. Suppose the doctrine to prevail that when the body dies, the whole man dies, and that all there is of man is laid in the grave, would any one, even by any rhetorical flourish, call dying, flying away? Never; the very figure, if it is called a figure is borrowed from the belief that the man has a soul, which departs to the spirit world when the body dies; this belief alone, could suggest the idea of saying that men fly away when they die."

Matt. 10: 28: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Luke 12: 4, 5: "Be not afraid of them that kill the body, and after that have no more that they can do; but I will fore-warn you whom ye shall fear; fear him, which after he has killed, hath power to cast into hell." "These texts are sufficient to settle the question, if we put a plain common sense construction upon the language. The following points are perfectly clear:

1. The body and soul are not the same. They are spoken of as distinct matters.

2. Men are capable of killing the body. This refers to the persecutions which were to come, in which they should be put to death. Men did kill their bodies.

3. Men are not able to kill the soul. This is most clearly asserted. The first text asserts that they are not able to kill the soul; and the second asserts that, they that kill the body have nothing more that they can do; which is the same as to assert that they can not kill the soul.

4. From the above, it follows that the soul does not die with the body. If the soul does not live without the body or after the body is dead, then persecutors could kill the soul, the very thing which Christ affirmed they could not do. If the soul dies with the body then to kill the body is to kill the soul; but men can kill the body but can not kill the soul, and, therefore the soul does not die with the body. We are certainly unable to see how this argument can be answered with any show of plausibility."

Matt. 17: 3: "And behold, there appeared unto them Moses and Elias, talking with him."

The force of the argument drawn from this text, depends upon the circumstance that those who had been long dead, appeared on this occasion. So far as Elias is concerned it is admitted that there is little or no force in it, since he was translated, and did not die, but so far as Moses is concerned, the argument is conclusive. The death of Moses is described in Deut. 34: 5, 6: "So Moses, the servant of the Lord, died there in the land of Moab, according to the Word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth his sepulchre unto this day."

Moses there died, and was buried, and yet he appeared upon the mount, and talked with Christ, nearly fifteen hundred years afterwards. To assume, as some have, that the soul of Moses died with his body, and that he was raised again, as all will be, at the resurrection, is without foundation. There is not the slightest proof to sustain the assumption. The fact, then, that one whose body is proved to have been dead and buried, afterward appeared and conversed, is clear proof that the soul lives after the body is dead.

The objector may say I do not believe in creeds hence I reject their testimony. We do not see how he can evade the force of their testimony for what we have introduced them i. e. to prove that the ancient church believed in the conscious existence of the soul after the death of the body: unless you can show that all these witnesses are false, that these were no ancient churches or that they had no creeds, confessions of faith or articles of religion you have no alternative but to admit their testimony on this point. We let them speak for themselves and

their words are clear and to the point and sustain our proposition.

Dr. W. O. Baker.

*Louisville, Ohio.*

[The foregoing article is one of a series which the author prepared, and were published in the VISITOR a number of years ago. The present one was recently discovered by the author among his papers, and is now published. Editor.]

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### WHAT ARE WE SOWING?

---

[Note—The article given herewith was prepared by one of the Armenian students attending the Bible School at Grantham. We have refrained from making any great changes in the MS., since doing so would more or less destroy the writer's way of saying what he wants to say. Being a foreigner and of strange speech, he does not express himself just as does the American, but the writing gives evidence of earnest application in study.—Editor]

Dear friends, if we think for a moment on this question, and examine ourselves, perhaps we would satisfy our conscience by pleading a kind act or noble deed that we have sown in the past. But, dear reader, be not deceived: remember that this question does not ask us what we have sown in the past or what we will sow in the future, but, What are we sowing at the present time?

Of course while we view with deliberation on this question we can ask it in many, many different ways to our conscience.

While we see so many poor afflicted and mournful people around us, waiting, yes, longing for some one to come and comfort them, to give a sympathetic word to them, that might lighten their burdens and encourage them thru life, the question comes unto us, Am I doing my duty? Am I sowing a kind act or a pleasant smile to make them happy and cheerful?

Today the world of humanity is watching those who are professing to be saved, cleansed, and sanctified. But, I am sorry to say, there are so many people who are trying to criticise, reading daily lives, actions, and characters, of those, trying to make the Christianity, the Religion of Christ a dry and lifeless belief. What are we sowing?

There is a great work, an important duty, for every Christian, the real born son of God, to show the joy and peace in this life, that flows out like a river, to show the beauty of surrendering all to God, and to show the Christ-like faith, neverceasing hope and true love. Are we, you and I, sowing these valuable seeds to the hearts of unsaved precious souls?

While we see that the churches need our help to encourage the membership, to strengthen the weak ones, temporally as well as spiritually; the missionaries that are opening their hands, to join and help them by our prayers and means, for those who have left their homes and home comforts and have gone unto the foreign lands to spread the news of the Gospel to the heathen, and for those who are preparing themselves for the cause, for the salvation of many souls; and also the orphanages that are waiting to appreciate our kindness in any way to support those little ones that are taken from the bosom of their dear parents to prepare for the events of life and the work of the dear Lord. Again this question arises in our minds, What are we sowing? Are we sowing a sympathetic word to encourage the membership in the church, giving a few dollars for the cause of missions, and our means as well as our prayers for the orphanages; for the protection of those dear little ones?

We read Matt. 24: 14, that the gospel shall be preacher in all the world for a witness unto all nations. If it



is so, and if we claim that we are saved, cleansed, and sanctified enjoying the free salvation that God hath prepared from the foundation of the world for His children, can we fully answer to this question? Are we, or am I, sowing a precious word to the heart of an unsaved soul? While we hear that millions are dying without knowing about the free Gift Jesus Crucified Yes, ten millions are crying for a little bit of love as we sing:

*"While the souls of men are dying,  
For a little bit of love,  
While the children too are crying  
For a little bit of love;  
Stand no longer idle by,  
You can help them if you try;  
Go then saying 'Here am I'  
With a little bit of love."*

Dear friends, while this world, this universe, is floating over the many strong and false isms like a small ship over the swift current, while the souls are crying with their last breath for some one to lead them to Christ to their Creator that they also might be prepared to meet Him as their sanctifier in the world to come, how can you and I answer to this question keeping ourselves at home folding hands one upon another?

Fathers and mothers; While you are gathering your beautiful sons and daughters around you every evening and morning enjoying your lives by their melodious music, did you ever think on this question? Did you ever teach them on this line? While the souls of many men are dying in heathen lands, did you ever encourage them for the cause of God and the salvation of souls?

Young men, and young women, today the world is looking to you, to strong men and women. Did you ever realize what is your duty toward this question hearing so many souls are dying with-

out God and His saving grace? While Mohammedanism stands as a door to enter the heathen world, how can you stand still and watch around, laying the duty upon some one else that God hath laid on you? Dear friends, if you neglect this problem, if you refuse the call, I say once again, and finally, that once more the Mohammedanism and the heathenism will over take the world and you, you, YOU, will be responsible for their souls.

In all this circumstances, in all the cases, of life, if we are not fully answering to this question, if we are not sowing the seeds that would bring a golden harvest in the world to come our punishment will be great because "Whatsoever a man soweth that shall he also reap." If we sow sin then we shall reap corruption but if we sow the things that God wants us to sow, if we sow the word of comfort, a word to touch to the heart of an unsaved soul returning to Him, and if we be willing whatever He wants us to be, we shall have a crown of Glory and an everlasting life.

Jacob H. Ekmekjian.

Grantham, Pa.

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#### WAR. WHAT FOR?

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At the time when all Europe is convulsed in one great struggle for the mastery the question arises as to what is it all for. What do the nations involved expect to gain by it, or who is the cause of this wholesale butchery?

Many causes and reasons have been advanced which we have not space or desire to give but it is safe to conclude that not one event but a number of events covering a long period of time have brought about the conflict.

Another fact stands out clear that while the men in the humbler walks of

life are waging the conflict it is no conflict of their own making but the blame rests entirely with the ruling classes.

It is one of the most piteous sights of the 20th century to see men first toiling and slaving to support a rich and idle class and then in turn see this class driving them out to be slaughtered like cattle, thousands never seeing their native country any more, other thousands crippled and maimed for life.

We ask, What is it all for? Their is only one answer. It is to satisfy greed-crazed minds of autocratic rulers who know no law but the law of might, in whose minds the law of reason and justice can find no place.

For a number of years forty per cent. of the taxes of Germany have gone to support and promote the greatest fighting force the world has ever seen and if she succeeds in making herself master she will stagger beneath a load of debt that it will take years to lift. And all this to satisfy the few, while the many have no voice but to go and give their lives; and those who escape the sword and bullet can go home and work off the debt while Satan smiles in satisfaction knowing that the forces of hell are let loose.

Treaties held sacred for years are torn up and cast to the winds and innocent people plunged into a conflict in which they have no interest.

Each nation is praying to God for success, each ruler trying to justify himself, bishops and priests blessing regiment after regiment going out to slay and pillage, and if perchance they come back it is to find wives and daughters violated, the purity of the home profaned, fields of ripening grain destroyed, acres upon acres of fruit laid waste, where before were happy homesteads now smoking ruins, bridges destroyed, and cities laid waste, faithful wives and children waiting for father, brother or

son to come home. But alas! they look in vain.

What an awful array of desolation at the threshold of despotic rulers! The moans of the wounded and dying lying in the blistering sun praying for death to end their suffering. And all this, What for? Greed and selfishness. Yet soon, this evidence and much more will will meet them before the tribunal of God where not might will be the jury but the justice of a long-suffering God.

When the war is over a peace conference will take place. Diplomats from the various nations will attend and there the work of dividing the spoils will take place, parts of nations and sea ports will change rulers. Boundaries will be changed and a new map of Europe will be the consequence. Each nation will profess itself satisfied and promise the world peace. But history proves that none will be satisfied, and before they reach home new plots will be hatched for the next conflict.

Thus we have battlefields, industrial and commercial wars, class and race wars, until at last they shall gather on the battlefield of Armageddon (Rev. 16: 14-17) which will be the end, or near the end of time.

Much as I would like to see universal peace I find nothing in the Bible to substantiate this view.

Now what does all this mean to the believer? It means that slowly but surely the sayings of Christ are being fulfilled one after another (Matt. 24: 6-8). Wars and rumours of wars are then one of the waymarks along the ocean of life which marks His coming again. His disciples at one time asked Him when the end shall be. He answered, "When the trees bring forth leaves ye know that summer is nigh, So likewise when you hear of wars ye know that the end is near, even at your door (Read Matt. 24).

Again it means that we are to watch, for many shall be deceived for the same conditons which bring about wars are existing in the so-called Christian church. In the last days men shall be lovers of themselves more than of God. The word of God misconstrued, principles sacrificed for form; the letter in place of the Spirit, coldness and formality, false prophets, boasters, secret alliances, formed to promote selfish ambitions.

As a result of these conditions we have empty churches, coldness, and indifference, confidence destroyed, a few faithful ones here and there waiting to be taken home.

Again, What ought to be our position under these conditions? First we ought to be sure that we have not joined a brotherhood but that we have been born into that brotherhood which owns God as its Father and Jesus Christ as the Savior of a lost world, and allow His word and Spirit to rule our lives.

And since His word teaches non-resistance, we dare not take part in anything which promotes violence, and hence it is the believer's duty to take a firm stand against those who produce wars; and with all our reasoning powers to persuade men not to take up weapons.

It was when the apostle Paul began to reason of righteousness, temperance and judgment to come that Felix trembled; and thus men ought to reason that Christ came to save and bind men together so that they live for one another instead of destroying each other. Jesus said, My kingdom is not of this world. If my kingdom were of this world then would my servants fight; and the only way to have peace is to let the Prince of peace reign: then love not hatred will be the result.

Sometimes when I think of the second great commandment, "Thou shalt love thy neighbor as thyself," I see how little men and women realize the divine pur-

pose of the true brotherhood of man and fatherhood of God. And it is this principle lived out in men and women's lives that makes heirs and joint heirs with Christ, and it is only when we realize that our brother and sister have equal rights and we respect those rights that we are in divine order.

We are placed in this world as free moral agents and we must select our own destiny. We can go on abusing the rights of others and make ourselves masters of men and positions but the day will come when we will be called into judgment.

As a concluding thought I quote *Psa. 24: 3-4*: "Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart who has not lifted up his soul unto vanity, nor sworn deceitfully."

*Gal. 6: 7*: "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."

A. C. Rosenberger.

*Souderton, Pa.*

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"The use of drugs in the treatment of disease is rapidly declining. They will disappear with great rapidity within the next few years. Patent medicines, particularly, are being relegated to refuse heaps, and medicines will no longer be regarded as safe remedies for all diseases. Drugging doctors will ere long be looked upon as relics of an age of superstition and dark ignorance by people who do their own thinking, and do not supinely submit to being duped and robbed by quack pretenders and empirics."

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#### OUR COMBINATION OFFER.

One Daily Text Calender for 1915, one Velvet Finish Motto, "Home Blessings", one Velvet Finish Motto, "Rules for Today", all for 60 cents. List price, separate, 80 cents.



## News of Church Activity

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### IN THE

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### HOME AND FOREIGN FIELDS

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#### Addresses of Missionaries.

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H. P. Steigerwald, Grace Steigerwald, Walter O. and Abbie B. Winger, Mary Heisey Matopo Mission, Bulawayo, South Africa.

Lewis Steckley, Elizabeth Engle, Sallie Doner, Macha Mission, Choma, N. W. Rhodesia, S. Africa.

H. J. and Emma Frey, Hannah Baker, Cora Alvis, A. C. Winger, Sadie Book, Mtshabezi Mission, Gwanda, Rhodesia, South Africa.

Isaac O. and A. Alice Lehman, box 5263, Johannesburg, South Africa.

#### India.

Eld. and Sr. H. L. Smith, and Effie Rohrei, B. & N. W. Railway, India.

*Following not under Foreign Mission Board.* Bongaon Bariahi P. O., North Bhagalpur,

Mr. and Mrs. D. W. Zook, Adra, B. N. R., India.

Elmina Hoffman, Kedgaon, Poona, District, Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

#### Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, Central America.

*Furlough—Myron and Adda Taylor, Jesse R. and Malinda Eyster, and Frances Davidson.*

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#### OUR CITY MISSIONS.

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Buffalo Mission, 25 Hawley St., in charge of Eld. T. S. Doner and wife.

Chicago Mission, 6039 Halstead St., in charge of Sr. Sarah Bert, Bro B. L. Brubaker and Sr. Nancy Shirk.

Des Moines, Iowa, Mission, 1174 14th, St., in charge of Eld. J. R. and Anna Zook.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. 3. box 1.

San Francisco Mission, 52 Cumberland St., in charge of Sr. Lizzie Winger and workers charge of W. H. and Susie Boyer.

#### FOREIGN MISSION FUNDS.

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Report for July and August, 1914.

#### GENERAL FUND.

##### Receipts.

Mechanicsburg, Pa., S. S., special for Macha Mission, \$16.00; In His Name, \$20.00; Pleasant Hill, Kans., S. S. \$11.17; Jesse and Docia Wenger, of money not used in their home coming, \$107.31; Carland, Mich., S. S. \$19.00; harvest meeting, Mt. Joy, Pa., \$16.00; Rosebank, Kan., S. S., special for Sadie Book, \$15.50; Sr. Eva Doner, Ont., \$1.00; Martin Keisel, Ill., \$4.00; part of Conference offering, Pa., \$100.00; part of Conference offering, \$25.00; H. L. Trump, Ill., \$15.00; Souderton, Pa., special for Daniel B. Winger, \$11.13; S. Kreider, Ill., special for India, \$5.00.

##### Expenditures.

H. L. Smith, to pay for horse and cart, and other expenses, \$367.91.

P. M. Climenhaga, Treas.

Stevensville, Ont.

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#### CHICAGO MISSION.

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These words have been coming to us so much recently. "So shall my word be that goeth forth out of my mouth, it shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55: 11).

We are so glad for this promise that that which is sown shall not return void but accomplish what He intends. It helps to push the battle on leaving all results with Him; but we are glad that from time to time He lets us see a little. I say a little, and yet when we consider the value of one soul, being worth more than the whole world, what should we not be willing to give out, in time, in strength, in means, for just one. I fear we too oft forget the value of our lives.

We can praise God He has been working in our midst; just recently a father and mother were converted who had been Roman Catholics. They seem so eager to learn. In the last meeting he said the more he hears about this Jesus the more he wants,—just can't hear enough. They have opened their home for prayer meeting. These meetings are attended with interest: last week seven or eight raised their hands for prayer.

Our street meetings are attended with interest, and we especially praise God for those who were saved here that are willing to go to the street with the workers, to speak, give tracts etc. One young man, especially who also at one time was a Catholic, and just recently converted, does our hearts good for he just takes the light as it is given. He said in our last street service if people would have to pay for this salvation they would all strive for it but it is so free, so free.

Our S. S. has kept up very good for the summer months and for this we again praise God, for all that is done is done for Him, all for His glory, and His alone.

The fight is on: to go forward is our only way. To stop means defeat, to push forward means victory, so we will, by the help of your prayers and the power of God, go forward.

#### FINANCIAL.

Report for month ending Aug. 15, 1914  
Balance carried over, \$20.35.

#### Receipts.

In His Name, \$10.00; Bro. Hess, Grantham, Pa., \$1.00; Sr. Gardner, Abilene, Kan., \$1.00; In His Name, \$2.00; Bethany S. S., Thomas, Okla., \$9.35; Y. P. M., Chicago, Ill., \$4.64; Total \$47.34

#### Expenditures.

Table supplies, \$32.00; plumbing and gas for lighting, \$6.64.

Thanking the saints for their help in the work we remain,

Yours in His Service,

Sarah Bert and Workers.

6039 Halsted St.

#### MESSIAH ORPHANAGE

(HARRISBURG AND GRANTHAM, PA.)

Treasurer's report from May 15 to Aug. 24, 1914.

#### Receipts.

Fannie E. Wolgemuth, \$5.00; Mt. Pleasant, Pa., S. S. \$25.00; Jacob M. Myers, Greencastle, Pa., \$5.00; D. V. Heise, Clarence Center, N. Y., \$10.00; Manor Pa., dist. harvest meeting, \$23.20; Sr. Mary Clay, \$1.00; Mrs. John Wolgemuth, Elizabethtown, Pa., \$5.00; New Guilford, Pa., S. S., \$10.00; N. Franklin dist., harvest meeting held at Bro. Henry Lehman's home, offering, \$42.00; Fairland harvest meeting offering, \$47.01.

D. M. Book, Treas.

Hummelstown, Pa.

Report of Auxiliary Board, by A. B. Musser.

Expended for furnishings for new building, \$668.40.

#### Receipts.

A sister, Franklin dist., Pa., \$50.00; Lizzie Seitz, Harrisburg, Pa., \$20.00; Mrs. David Eyer, Rowenna, Pa., \$5.00; A sister, Martinsburg, Pa., \$5.00; Katie L. Smith, Grantham, Pa., \$10.00; W. O. Baker, Louisville, Ohio, \$6.00; I. O. Musser, Grantham, Pa., \$10.00; Nancy A. Shirk, Shannon, Ill., \$5.00; C. Z. Hess, Lancaster, Pa., Pequea dist., \$38.41; A sister, Grantham, Pa., \$5.00; Mary Hoover, Mowersville, Pa., \$15.00; Rapho dist., per Amos (Wolgemuth, \$46.68; Cross Roads, Donegal dist., \$104.11; Balance of Building Fund, \$142.74; Friends, names not to be published, \$193.32; Grantham friends, \$12.14; Total, \$668.40.

Surely the blessing of the Lord will rest on all who have helped in this matter. All these beautiful donations are received with thankfulness.

A. B. Musser.

#### MOORETOWN CENTER, MICH.

Sandusky, Mich. Aug. 13, 1914.

After looking to the Lord and doing what we could to make the necessary arrangements a tent meeting was started here July 26, with Eld. J. N. Hoover in charge of the speaking. Our brother came with a real message, Christ the only sufficient remedy for the sins of mankind, and the Lord blessed in the bringing of the word. On Aug. 1, we had a love feast, and, it truly was a time of rejoicing for all of God's little ones here. We had the pleasure of having with us our beloved Eld. Jonathan Lyons, and others from Carland and other points. The meetings were continued till Aug. 9. There was no definite move on the part of any unsaved, but among believers there were some who received definite help. The meetings came at a time when farmers were all busy, and the attendance during the week was not so large. We believe that much good has been accomplished and that the seed sown will some day bear fruit.

We are pleased to announce, thru the VISITOR, that Bro. and Sr. Myron Taylor are coming here to take charge of the work at this place for some time, and we would urge on all the Brotherhood to remember them in this field, both in prayer and in material things.

The church here is small and with the expense of necessary repairs and improvements it has been a good deal, but, we are happy to

say, that there was in the dear ones a ready mind and willing heart to do all they could.

We expect to locate near New Paris, Ind., which place will be our new address.

Yours in love,

Vernon and Charlotte Stump.

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### OUR INDIA LETTER.

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Bangaon, Bariahi, P. O.,

July 14, 1914.

Eld. Geo. Detwiler, Editor,

1216 Walnut St., Harrisburg, Pa.

Our dear brother and readers of the VISITOR:

"Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue that thou canst not understand" (Isa. 33: 19).

How sweetly this promise rests us, as we from day to day look into the eyes of these downtrodden people, and as we from day to day study their language! Then when we hear them speak, and little by little we begin to understand what they say, and we begin to speak short sentences to them, we really see the truthfulness of the words of the prophet of God. If there is a class of people in all the world, who are not fierce by nature, it is the Hindi. Their supposed patience is proverbial. And indeed it is remarkable how mildly they can take a thing. But the probable solution of the whole matter is, that they have so long been a subject race, and their ambition has so long ago died that there is now nothing for which they can hope. This makes them take, with a somewhat hopeless resignation, anything which may happen. As might be supposed this leads to the doctrine of Fatalism, if indeed this doctrine did not have something to do in bringing about the very state of affairs now existing. If a fatality occurs, it is half soberly said to be the Will of God, else it would

not have happened. There are here and there restive persons who have in them the smouldering fires of ambition and vengeance, and these few cases oftentimes stir the people up for the time being to a high pitch, but it is the heaving sigh of a dying race, rather than the vital expression of a race of truth-lovers. But don't for a minute get the idea that because they are not fierce that they are on the opposite hand very gentle. Ofttimes they are as stubborn as stubbornness can make them. They seem to have an underlying delight in trying the patience of other people to the very utmost limit. There is no other race of people on earth who are so much embroiled in lawsuits, and petty quarrels. I can hardly conceive of another race of people who spend more of their time in mouth-quarrels than these people. Slightest occasions become the loud call for a tongue flashing, with all the counter self-justifying words. Both parties finally become too hoarse to speak. The height of pitch and force of the voice are evidently taken as indications of the medium of truth, or at least, the side which is most successful in vociferating lustily and at length is the one who comes off as victor,—until the next slightest breach. This is not the exception, but the general rule. The voice of quarreling is to me thus far the most common sound since I have been in India.

There is no deeper speech than that which has couched in it the thought of the Divine. The voice of Philosophy is deep only as it breathes the soul of God into all its oracular words. The voice of India is the voice of Philosophy. The religions are simply ponderous systems of philosophy. These people lay claim to depth of speech and depth of insight, but having no clear concept of God and His attributes, their entire system of religion is one grand and con-



summate but unsuccessful attempt at grasping Deity, by a purely mental process. It seems so very sad to see it all. Theirs is not a stammering or ridiculous tongue. They possess many very synonymous words, and are capable of expressing many various shades of meaning. So that promise which was given to us before ever we saw the people, is here literally fulfilled before our very eyes every day. It all serves to settle us a little more deeply in God, who foresaw, and therefore could give us the promise of Isa. 33: 19, and let us prove it before we have been on the field one year. Our God is great! "Great is the Lord, and greatly to be praised."

We shall now give a little running history of our experiences since last we wrote to the VISITOR family. Shortly after Easter we received word from Mr. Cameron, who had been trying to get land for us from the Moharaja of Dharbanga. In his letter he stated that the Moharaja had evaded our third petition for land, and therefore for the present there was nothing to do in that direction since for the time being the Moharaja had gone to another part of his territory. However Mr. Cameron told us that he had been to visit a friend of his who lived about fifty-five miles S. E. of Madhubani. He had conversed with this friend of his concerning our desire to locate somewhere in the north part of India. This friend of his, at once told him to inform us that we were to come into his territory temporarily, and he would be able to accomodate us, since he had at the time several vacant Bungalows. This I investigated at once. On the 23rd of April, I left Adra alone, to investigate the offer. All preparations were made to send our remaining goods forward at once in case the project proved successful. I met Mr. Christian, (the man whom Mr. Cameron

visited) and was shown two places which he said could be rented. For the one he wanted \$33.33 per month. It was a large Bungalo and was richly furnished. The rent was too high, so I had to turn aside from it. The other Bungalo was thirteen miles east of his place. He took me over to see it in his motor cycle. Until recently this man had been a bachelor. This Bungalo which we visited was built by him as a temporary stopping place for him when he came to see about his land. He had about one hundred and twenty-five acres at this out-of-way-place. There were a few odds and ends in the line of furniture. This place with about seven acres of lawn, trees, water tank, banana garden and vegetable garden he offered to rent to us for one half the price of the other one. This seemed somewhat high, but since there was no further choice, and since the hot weather was coming on quite rapidly, we thought fit to rent it for one year. The papers were soon drawn up and signed and recorded by the Registrar. Then we sent hasty word to the "Memsahib" and the "Miss-sahib" at Adra to come at once. At the appointed time I went south to the Ganges River, and there awaited their arrival. At about three o'clock in the morning of the 1st of May they came, and early in the morning we all three gladly and joyously turned our faces northward to enter into the place which we believe the Lord had prepared for us. On the 2nd of May we left Mr. Christian's house with a borrowed horse and shay for the sisters, and a borrowed bicycle for myself. Our way lay eastward and a little south. About eleven o'clock we came to Mr. Christian's bachelor brother's Bungalo. This was about four miles from our destination. He is old and very hard of hearing, and lives mostly like a hermit. Our stay was short. We were eager to get to

our new home, both because we were getting hungry, and because the sun was becoming quite hot. Unfortunately we got on the wrong road, and did not discover it until we had gone about three miles out of the way. We had to retrace our steps. Finally we found the right road, and then about one o'clock we arrived at the Bungalow, hungry, very hot and tired. Food had been prepared for us, so we soon felt much refreshed. It may be taken as certain that that evening we all returned devout thanks to God, who thru Jesus had so wonderfully helped us to find for the time being a resting place which we could call our home. A Hindi teacher had been procured in advance, and from the very first he not only acted as teacher, but became our mouth-piece, thru whom we did almost all our talking to the natives and servants.

From the very first we found it necessary to give considerable of our time to fixing up the Bungalow within and without. It had not been used very much during the last two years and as a result it looked somewhat delapidated. Let me in brief describe this bungalow to you. Looking at it from the outside and from a distance, it looked very much like a much weather beaten monstrous hay stack. On a nearer approach to it one would at once see that it was a building. The roof slopes from the four sides, and is made of a certain rush grass. This grass is laid in layers on the bamboo poles and tied down. This kind of roofing is called thatch. It is about twelve inches thick, and forms a very cool and effective covering from both sun and rain, when properly made. The ridge of the roof is about thirty ft. from the ground. The building is only one story high. The higher the roof, the cooler the inside will be during the hot season. The eaves of the roof extend out about four or five ft. beyond

the wall. The walls are all made of mud, and are about three ft. thick at the base and about two ft. thick at the top. For this reason, viz., the thick walls, the building is not nearly as roomy as it seems from the outside. There are only two large rooms in the entire building, and four small ones. All the walls both within and without are white-washed. The floor is made of mud, which is by no means dust proof. I should have mentioned before that there are two verandas, one on the east and one on the west side of the building. There are no windows in the walls with two exceptions.

The land for the garden lies on the south side of the building. Near it is a small banana garden which is at this time bearing several bunches of bananas. To the west of the building some little distance is another banana garden which is considerably larger. This also has bananas ripening in it. The bananas of India are not as sweet or as juicy as those of America, nor are they on the whole as large. But we are fortunate in having some very good bananas, and since they are almost too cheap to sell, and the natives are too poor to buy them, we try to eat as many of them as possible, since we have no vegetables during the hot season. Beyond the large banana garden is a large pond in which there are quite a number of fish, some of them weighing several pounds. We have the exclusive right to the fish in this tank (pond). Just at this time the fish are not very good because of the water being stagnant, but in a few weeks they will be alright, for the present rains will soon purify the water, and give the fish a much better taste.

This place was originally an Indigo Factory; at that time when planters were providing the world with Indigo from India. But for twenty years or more these large plantations and the enormous



indigo vats are little more than ruins. Between the Bungalow and the tank, and just north of the large banana garden lie the ruins of the great concrete vats in which thousands of gallons of Indigo once were made. This occupation at that time gave employment to hundreds of natives. Scattered here and there on the compound are large old trees which afford an excellent shade, and many a cool resting place when the sun is almost intolerably hot, and there is very little breeze. Near this place, and belonging to Mr. Christian, are two large bamboo groves with about six of seven thousand bamboo trees on them.

Our sudden coming to this place made it impossible to have it fixed up properly in time. As a result we found our hands full directing the natives to do the many things which had to be done, and which Mr. Christian had ordered or authorized us to attend to. The roof had to be fixed as a light rain indicated. The floors had to be gone over again carefully with several layers of mud. A doorway had to be cut thru one of the mud walls. The dirty walls were cleaned and white-washed. An extra room was built on to the one end of the west side of the building to be used as a store room. Mats were ordered for the floor, several bits of furniture were at Madhipura, the cook house and wash house had to be renovated, and many other things attended to, which well nigh took up all our time for several weeks. It must not be overlooked that in India things move very slowly, and these natives know that better than any one else.

In spite of all this and the intensity of the heat, we have been doing some studying of the language. We try to speak with the natives around us as much as possible, and there are very many opportunities for so doing, for they are quite as eager to have us talk as we are to be able to do so. Mr.

Christian has been over to see us once since we are here. He is a very busy man. As to his name, I fear it is a little misleading, since he denies much that is precious to the true Christian. His father was a more spiritual man than he is. We have many evidences that he is here for the money which he can get. He has several thousand acres of land, and half a hundred villages.

Our present location is about five hundred miles west of Calcutta. We are about one hundred miles north of Gaya, and about thirty miles north of the Ganges River. To the east our nearest large English settlement is at Purnea about thirty to forty miles distant. We are about fifty miles south of the Nepal border. While on a land searching tour several days ago, it was my rare privilege to see Hymalaya Mts. very distinctly, though they are about a hundred and twenty to a hundred and fifty miles away. The view was a most beautiful one. Even at that great distance I was able to see the rugged peaks of many of the mountains, as well as the miles of snow filled ravines, and the bare sides of some of the mighty towering peaks reaching up into the heavens nearly five miles. One can hardly wonder that these natives knowing no better should hold them sacred and worship them.

On every hand we are surrounded by people. Near our bungalow is a village of nearly a thousand people. Then there are about twenty villages within easy walking distance. One is liable to come to a village any where and at any time. The average density of population is about seven hundred per square mile. This North Bhagalpur District is entirely unoccupied by missionaries. There are about two or three million people within our reach at this time in this District and the surrounding

*(Continued on page 21)*



## PUBLISHERS' NOTICE.

*To Subscribers*—1. Our terms are cash in advance.

2. When writing to have your address changed be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the VISITOR within ten days from date of issue, write us at once and we will send the number called for.

*To the Poor*—who are unable to pay—we send the paper free on the recommendation of members or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

*To Correspondents*—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the author's name will receive no recognition.

3. Communications for the VISITOR should be sent to the Editor at least ten days before date of issue.

## GRANTHAM PA., SEPT. 7, 1914.

What We Believe and Why We Believe It, per hundred, 20c.

An Interesting Conversation, per hundred, 15c.

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Orders for the above tracts, papers and envelopes should be addressed Geo. Detwiler, 1216 Walnut St., Harrisburg, Pa. Tracts are free to mission workers.

## OBITUARY.

NEFF.—Christ Neff was laid away to await the resurrection, on June 7, 1914, in the Cedar Hill cemetery. He united with the Brethren some years ago and was faithful to his Lord to the end, as far as was known. Funeral services were held in the Brethren church conducted by T. A. and B. F. Long. His age was 78 years.

HEISEY.—Annie, daughter of Bro. William and Sr. Lizzie Heisey, deceased, was born July 1899, died Aug. 14, 1914, aged 15 years and 25 days. Her mother preceded her to the spirit world four months. She is survived by her father, six brothers and two sisters. Services were conducted by the home brethren at Mastersonville M. H. Interment in adjoining cemetery.

HEISEY.—Sr. Lizzie R. Heisey, wife of Bro. William Heisey, was born Dec. 7, 1856, died Apr. 24, 1914, aged 57 years, 4 months and 17 days. The deceased had been ailing for a long time. She was converted and united with the Brethren about ten years ago. She is survived by her husband, six sons and three daughters. We hope our loss is her eternal gain. Services were conducted by the home brethren at Mastersonville M. H. Interment in adjoining cemetery.

SCHMIDT.—Elizabeth Allison Schmidt was born May 27, 1842, died Aug. 6, 1914, aged 72 years, 2 months and 10 days. She was married to the late John Schmidt to whom were born three sons and three daughters: Sr. Grant Fetrow and Charles passed away some years ago, William of Mt. Eagle, John of Bellville, Mrs. Emma Kling of Walker, and Mrs. Laura Lowe of Cumberland Co., Pa., survive. Bro. and Sr. Schmidt were regarded by all who knew them as lights to the world. Their Godly lives will speak long after they have gone. Funeral services were conducted by Elders T. A. and B. F. Long.

MOYER.—Jacob H. Moyer a well known resident of Franconia township, Montgomery Co., Pa., was found dead in his house on Wednesday afternoon about 4.30 o'clock, Aug. 22, 1914. His companion had been away in the afternoon and upon her return he was found dead, heart stroke being the cause of his death. He was aged 71 years, 10 months and 3 days. He is survived by his wife, one son and five daughters, one brother and many relatives and friends to mourn his loss. He was converted many years ago and was a faithful member of the Mennonite Brethren in Christ church. The very large attendance at the funeral showed the high Christian influence he had in the community. Funeral services were held on the 28th., from his late residence and were conducted by his pastor,

Rev. H. K. Kratz. Text, II Tim. 4: 7: "I have fought a good fight I have finished my course I have kept the faith." Services and interment at Delp's burial ground near his home. Four children preceded him to the spirit world.

**RINKER.**—Henry Rinker was born in Pelham twp., Welland co., Ont., July 15, 1851, died, June 9, 1914, aged 63 years, 10 months and 25 days. He was converted at the age of nineteen, and united with the Brethren in Christ church about thirty-eight years ago. He was united in marriage to Miss Julian, to which union one daughter was born, Mrs. Marshal Pickel. They also adopted a daughter, who was married to Mr. E. Pichel. Bro. Rinker lived in Pelham for the last thirty-five years, his calm consistent life has gained the favor of many friends. The neighborhood will miss him very much, as he was always ready in time of need. The funeral services were conducted by Bish. John Sider. Text, Rev. 14: 13. Interment in Dawdy's cemetery.

#### COMMUNION SERVICES.

##### *Pennsylvania.*

Mechanicsburg, Oct. 16. at 6 p. m.

Rapho District.

Manheim M. H. Oct. 31.

Mt. Pleasant M. H. Nov. 14.

Services begin at 5 p. m. A cordial invitation is extended to all.

#### LOVE FEASTS.

##### *Ohio.*

Fairview M. H., Sept. 12, 13.

Commencing at 1.30 p. m. on Saturday.

A cordial invitation is extended to all.

##### *Maryland.*

Ringgold M. H. ....Oct. 24, 25

##### *Ontario.*

Waterloo, (Rosebank M. H.) Sept. 12, 13

Markham, .....Sept. 19, 20

Wainfleet, .....Sept. 19, 20

Nottawa, .....Sept. 26, 27

Walpole, .....Sept. 26, 27

Bertie, (Black Creek), .....Oct. 3, 4

Howick, .....Oct. 3, 4

Canada Joint Council will convene on Sept. 10, at the Rosebank M. H. Railroad Station, Petersburg.

#### OUR INDIA LETTER.

(Continued from Page 19).

subdivisions which are unoccupied at present. It is a most wonderful field for labor. This is sometimes said to be the stronghold of Hinduism, for up here away from the general disintegrating influences of English Civilization, these people are following more nearly the ancient cult of several thousand years ago, than those of any other part of India. It may be partly true. It is sad enough to see that those English people who live among them do nothing to assist them into the Light. Rather they become regular stumbling blocks to these misled ones. There is practically no educational work among the children. The thousands of boys and girls are being left to grow up uncultured and uncared for. There are only about two per cent. of the children receiving any attention at the present. A village school has been started in this village for several weeks, by a native young man. One little girl attends school.

The nearest hospital is twelve miles away. These people are so sadly in need of medical help. Left to themselves they are nearly always sure to succumb to the disease whatever it may be. We have been called upon dozens of times already since here to give assistance to these poor people. They come here and ask for help, and it becomes hard to turn them away, and then see them leave suffering. Yet we feel so helpless to assist them in any way. Tho their caste rules are very strict concerning the taking of any thing from Europeans or English people, yet they are all permitted to take medicine from the missionary or the doctor. Here is an open door which may close for us in the future if not taken advantage of soon. There is no better way of gaining an entrance into their confidence than



thru material aid. We believe that the Lord will raise up among our young brethren and sisters those who will prepare for this kind of work for it will assuredly work for the glory of God.

[We are unable to do any Evangelistic Work at present because we do not yet have the language. We feel sadly hindered in our language study because of the many things which have to be looked after every day. The purchasing of food is not by any means an easy matter. There are no stores nearer than twelve miles. So it becomes necessary for some one to go and make the purchases. We are also kept busy searching for a site for our building. There are several places which we can purchase but each one has one form of objection or another. So it becomes tedious to follow up the many kinds of investigations which are needed. If one wants to know anything for sure about any piece of land, it is a matter of self search to get at the facts. Much can be heard about anything but the false and true are so interwoven that deception is very easy and at times almost unavoidable. But we have seen the hand of the Lord silently directing us, and keeping us clear thus far. We know that the prayers of the saints are prevailing in our behalf.

Since we commenced to write this letter to the VISITOR, some papers and deeds and wills have been brought here for us to inspect concerning the one piece of land which we are considering. If these prove satisfactory, we may purchase in the very near future.

Our very greatest need at this time is WORKERS. We can hardly feel that the Lord does not want any other workers out here at this time. This does not sound like His instructions before He left the world. It does not agree with His own methods of work. We know that the need is great, great as He Himself said it is. The workers are

few, fewer than He saw them to be. May it be that there are some dear ones in the home land who are bartering away their Call, for the sake of home comforts, and family ambitions? May it be that in some way the vividness of the Call has worn off, and as a result the nearness of the Lord largely vanished? Is it possible that in this hour of deep need, there are none who are able to actually stand beside the prophet, and say "Here am I, send me?" Dear ones, if we did not of a surety know that there are some who are only waiting for the opening, to come to India for the Lord and His Work, our hearts might grow somewhat faint. But we know that all things good are ordered of the Lord, and He will most assuredly prosper that which He has begun, and finally consummate that which He prospers. But we plead with the many who have professed a Call of the Lord, to earnestly listen to the "far call" of the Spirit, and then speedily obey.

It will cost us as much to employ an overseer for our building, as it would cost to support two missionaries. This surely should be taken into consideration, for if we have the two extra missionaries on the field, they will be a far greater benefit than the carpenter overseer can ever be to us and the work. Will not the dear ones interested in the India Mission Work pray very earnestly about this matter, and thus assist in opening the way for some one to come to us speedily?

[We close our letter with a few short incidents. Sr. Rohrer awoke one morning to find a snake at the foot end of her bed. A few days ago we fished out of the well and killed a peculiar animal which looked half like an alligator and half like a snake.

A man had broken his arm and was brought here for care. We set the broken bones, bandaged the arm and sent



the man to the hospital thirteen miles away. His wife and mother insisted in having him at home, so he was taken there before it was safe for him to be moved about. Several days ago we learned that he died.

A boy of twenty-two, who looked to be about fourteen was brought to us to treat him for syphilis. After some little questioning, we learned that the case was of ten years standing. He had no father, so we informed his uncle of his serious condition, and instructed him to care for the boy. Two or three days later we learned that the boy had died,—we think from purposed neglect. We had told the teacher our interpreter, there was one way for the boy to be healed, and that was alone by his being a Christian and having faith in Jesus for his healing. A woman was brought here who had supposedly been bitten by a snake during the night. We had previously been given an instrument and antidote for snake bites by the doctor thirteen miles distant. We used the instrument and made a little flesh wound, but there were no traces of snake poisoning. We applied a superficial remedy for sores and sent her off. Most likely during the night a big rat had bitten her in the foot,—a very common thing here in India.

(Shortly after we came here we discovered that we were not the only occupants of the Bungalow. After investigation we found several litters of bats. These lice-bearing denizens of darkness gave us considerable uneasiness during the night. White ants had carried large quantities of dirt up on the rafters. This dirt the bats persisted in knocking down on our bed and clothes and indeed on every thing which we had in the room. Finally we began a raid on the pestiferous things. It was hard to get rid of them, because of the height of the roof, and because their roving were

mostly nocturnal. However we finally ridded the place of them, and now very few are seen.

Near us there have lately been four deaths from plague. This plague takes those attacked, in about five hours.

Some natives near here decided to dig a well. While the men worked, several other men were sitting near the well making music (?) not playing, for the purpose of keeping off all the evil spirits, while these people worked. When the band stopped, the people would also stop working and rest. This was very frequently. In spite of all the evil-spirit-distracting-music, one man had his hip hurt by a brick, which we might suppose an evil spirit had out of spite kicked over the edge. At any rate the man came to me for treatment, and then went away satisfied.

Some few days since, we invited all the school boys of the village to come over and receive some Mangoes (an Indian fruit). Twenty-two boys came and one girl. About one hundred villagers came to see this wonderful thing. One can more easily understand the Scriptures concerning the multitudes following the Lord when one has lived here in India. To appear in public is a sure sign for a crowd of boys and men to follow. One little boy sang a song for us before the fruit was distributed. The song had been written by the village teacher, and it was concerning ourselves. They told us we were better than their own fathers and mothers, and very kind. The song ended by asking God's blessing upon us. Was this not remarkable for heathen people? The teacher has been in contact with Christian thought somewhere. Two days later, we had all the girls of the village come to receive some fruit. These people are too poor to buy the fruit. This time there were about one hundred and fifty people here to see them get their

portions. Quite a number of little boys averaging four years of age were present, to whom we also gave fruit (Jack fruit). It did our hearts good to see how glad they were. This was our sufficient payment.

Abruptly I close, trusting that the Lord may let sink into the hearts of our readers, both the seriousness of this life and its attendant joys. It pays to be here for the Lord. Petitioning an interest in the prayers of all the dear saints, we bid you for a short period, Farewell in the Lord.

Yours in His Name,  
H. L. Smith and Workers.

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TIME.

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I have been impressed with the tho't of time, how it passes by so rapidly. Having spent almost a year away from home, having seen many different scenes, but one seems to have fastened itself to my mind very much and that was those who were listeners at the San Francisco Mission. Their very faces showed how sin had fastened itself to them in their lives.

It makes me rejoice when I think how favored we have been, not of any merits of our own, but in this, that our parents were Christians and that we heeded the call and obeyed the Lord when young. The time to give our hearts and lives to God is in our youth, and so have a life to spend for the Master—before the evil days come and the years draw nigh and we will say, I have no pleasure in them.

(While at Conference I promised to write for the VISITOR at least one piece this year. I would be pleased to read of those whom I have met while away. How we ought to encourage each other as the days, months, and years are passing by, so rapidly, soon, ere long, the time that knows us now will know us no

more forever, and we shall only be remembered by what we have done. It behoves us to earnestly contend for the faith once delivered to the saints, and move onward in the Master's service whether it be great or small. There is labor for all, and how we appreciate what the Lord does! It is far beyond expression. Tongue fails us when we want to speak of His goodness, and I do not know where to find words that I could praise God enough when I think what He is to me. I am glad there was a time in my life when I yielded my all to Jesus, and this afternoon I keep saying Yes, to God. Whatever He has for me to do. All I want is the Lord to lead me by His hand, then follow hard after Him, so I can understand His smallest whisper.

I praise the Lord for the Holy Spirit. When He enters our hearts He enlarges it, and makes us run in the way of the commandments of the Lord as the Psalmist says. The sooner we can obey the better we feel in this Highway of Holiness. Praise God for this way. I mean to obey God at any cost. May the Lord have the right of way in our hearts continually.

Barbara E. Hitz.

Elizabethtown, Pa.

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"The drug shop and the dram shop are both breeders of abnormal and insatiate appetites. They are both blood-suckers and vampires. Alcohol is the great devouring drug, and illustrates all other drugs. The more you have and have them, the more you must have them. Drug dispensaries and drink doggeries both flourish from a constantly recurring patronage of the constituencies of their own creating. Once a patron always a patron at the pharmacy. Once a victim always a victim of the liquor saloon. What is true of whisky is true, terribly true, of opium, arsenic, quinine, calomel, cocaine and thousands of their congeners."



## SELECTED.

### PREPARE TO MEET GOD.

Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel (Amos 4: 12).

There is a peculiar solemnity about the language of our text, because albeit that the whole of Scripture is the word of God, yet very much of it is given to us by the prophets, apostles, and other inspired writers. But here it is God himself who is speaking, and out of heaven he addresses his erring people, and says to them. "Because I will do this unto thee, prepare to meet thy God, O Israel." If ever every mortal ear should be earnestly attentive, it is when God's voice is heard. Shall not the creature listen to its Creator? Shall not man give heed to the voice of the God of the whole earth? O Lord, give to us the hearing ear, and let not thy words merely reach our ears, but may the inward meaning of them penetrate our souls, through the effectual working of Thine almighty Spirit!

I am going to use the closing words of the text—"Prepare to meet thy God, O Israel," as an address to all who are now present.

You have come hither, but for what purpose have you come? If you have come rightly, you have come to meet your God. The Israelites often came together to bow down before their graven images, or professing to worship God with rites of their own inventing. They forgot that all true worship must be spiritual; and, though, they did not, and could not, meet with God in such a way as that, yet they went back to their homes perfectly satisfied with what they had done. They had performed the external rites of

their religion; they had gone through all its ceremonies correctly, and they were content. But now God calls upon them to prepare to meet him—no longer to be satisfied with the visible and the external, but to get to the invisible and the eternal; and that is the call of God to every one who is now present here.

"What went ye out for to see?" What came ye here to hear? Too many attend even the house of God with the notion of merely going to listen to the preacher. He is a thoughtful man, profound, philosophic; or he is an eloquent man, oratorical and fluent. Is it for this reason that he is an eloquent man, oratorical and fluent? Is it for this reason that ye go to your churches and your chapels, simply to be charmed by the voice of man? If so, let me remind you that God abhorreth this mockery of worship. As for myself, I have long ago despised the tricks of oratory and the gaudy displays of eloquence, and would sooner be dumb than merely speak so as to exhibit my own powers. If ye have come aright, ye have come that God may meet with you and that you may meet with God, that your consciences may be aroused, and that the truth may enter your hearts; but, O my hearers, have you come with any such design? Oh, if we always went up to the assemblies of God's people with prepared hearts, we should not go there in vain. If sinners came up to hear the gospel with their hearts breaking all the way, and crying, from their very souls, "Oh, that we might find Christ!"—if they came up with earnest, believing prayer, if they gathered together with a sacred expectation of blessing—what meetings there would be between God and them! There would be for them no more wasted Sabbaths, no more sham profession, no more formal religion without any effect upon



the conscience and life. Then would our solemn services be streams of blessing; water would again leap out of the rock, and the thirsty congregation would be indeed refreshed. O God, wilt thou not touch men's hearts so that, when they gather together in thy house, they will come prepared to meet thee there, and to worship thee in spirit and in truth.

A second application of the text which I shall make, without insisting upon its being the one designed, is this; it may be looked upon as an address to God's own people.

Sometimes, the Lord's people get out of the way of communion and fellowship with him. It was so with Israel in the days of Amos, yet the Lord here avows himself to be their God still, for he says, "Prepare to meet thy God, O Israel." As for you, who are his people, he is still your God; and though you may have fallen into a cold condition of heart, and are walking now in darkness, and seeing no light, yet he calls to you to meet him, for he desires to have your company. He has been chastening you, again and again, because you would not walk near to him, and he is prepared to chasten you yet more; but he will stay his hand if you will now come near to him. Remember what Eliphaz said to Job, and obey the injunction. "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." Child of God permit me to point to thee with my finger, and say to thee, "Prepare to meet thy God." Were not those blessed times when the sound of his feet made music in thine ears? Hast thou forgotten the Hermonites and the hill Mizar where the Lord appeared unto thee, and said, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee?" Oh, blessed were those days when we retir-

ed to a private corner, and communed with God. Hallowed was that study, that kitchen, that bed-room, that hay-loft, or that ditch under the hedge, where we were accustomed to meet with the beloved of our souls, and to talk with him as one talketh with his friends. We have had many blessed occasions when heaven's gate has seemed to be set wide open; and if we did not pass right through, yet ye did sit down as upon the doorstep of glory, and Jesus unbosomed himself to us, and we poured out our heart before him. There have been times when we have received those kisses of his lips of which we love to speak even now when the company is select; and there have been love tokens between our soul and our Savior which have made us feel that, whether in the body or out of the body, we could hardly tell; God only knew. Then, by all your sweet recollections of the past, come, ye children of the living God, and prepare to meet him again now.

If you ask, "What shall we do in order to get ready to meet Him?" I answer—Cast out the idols from your hearts; let them all go; love no one else and nothing else as you love Him, but give Him your whole body, soul and spirit. Humble yourself before Him at the very thought that you should ever have wandered away from him and played the harlot towards your best-beloved. Come also, with a firm reliance upon his unchanging mercy, believing that, though you have often forsaken Him, He has never forsaken you. Believe in that gracious declaration of His which says, "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins; return unto me! for I have redeemed thee." Look again to the precious blood of Jesus which is the only way of access to the Father and come besprinkled with it even now.

Now, coming to my principal object on this occasion, I want to take the text, and use it as a message to the unconverted. O Spirit of God, apply it to them with thine almighty power.

I think the text may be applied to the unsaved in three ways: first as a challenge: "Prepare to meet thy God;" secondly, as an invitation: "Prepare to meet thy God;" and, thirdly, as a summons—and it will, one day, come in that form to every one of us: "Prepare to meet thy God."

There are three things you may try to do, and I will ask you whether you are prepared to meet God in reference to them. The first will be, to justify yourself for remaining His enemy. Are you prepared to do that? When the Lord God says to you, I created you, I have kept you in being, I have fed you, and cared for you until now, why have you not obeyed me?"—when the Lord Jesus Christ says to you, "I loved sinners so much that I died for them, why will you not believe in me?"—and when the Spirit of God says, I strove with men; why did you resist me?"—what answer will you give? Will you be able to make it clear that you were perfectly justified in choosing the pleasures of this world rather than yield obedience to God?

Or, secondly, do you expect to be able to resist Him? Come, ye brave men, gird on your armor, and come out to battle against the Lord God Almighty! Better let the thorns contend against the fire which licks them up with its flaming tongue, better let the wax contend against the furnace heat which makes it run like water, than let the sinner try to contend against the omnipotent God. His faintest breath would suffice to scatter the ungodly, and drive them like chaff before the wind. Can ye stand up against the Most High, O ye that despise and forget Him? Did Pharaoh triumph

over Jehovah at the Red Sea? Did Sennacherib overthrow the God of Israel on that dreadful night when his vast host was cast into a deep sleep from which there was no awakening? No, and you cannot successfully stand up against God; but if you mean to fight with Him, count the cost, understand what it means, and so prepare to meet your God.

There is a third course open to you, and that is, are you able to endure what He can lay upon you? I have read of a prisoner insulting the judge by whom he had been sentenced, and telling him that the punishment he had awarded was a mere trifle. Can you say this to God? O unconverted men, will you be able to endure the terror of His ire that day when he comes forth against you? Oh, no! the very joints of your body shall be loosed in that day, your hair shall stand erect with horror, that bold spirit of yours shall despair, and all the bravado with which you said, "There is no God," shall have departed from you, and you will crouch, and tremble, and weep, and wail in His presence. You say today, "There is no hell;" but you will not say that when you get there. You defy God today, but you will not defy Him in that day when He reveals Himself to you; for, then, you will cry to the mountains to fall upon you to hide you from His angry face. O sirs, the challenge of the living God is just this—if you will not yield to Him, be prepared to fight the quarrel out with Him. If you will not submit to His mercy, if you can not justify yourselves for your wrong doing, then take up your arms, and contend with Him or harden yourselves like adamant, and prepare to endure the fierceness of His wrath. But



neither of these things can you do, so let that terrible challenge bring you to your knees, and cause you to—

*Seek His grace,  
Whose wrath ye cannot bear."*

—Rev. C. H. Spurgeon.

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#### FAITH'S LADDER.

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"Behold a ladder set up on the earth, and the top of it reached to heaven. And, behold, the Lord stood above it, and said, I am with thee, and will keep thee in all places whither thou goest, for I will not leave thee until I have done that which I have spoken to thee of" (Genesis 28: 12-15).

The ladder of life is a figure not confined to sacred history and prophecy. Human hope and ambition in every age has had its golden stairs, and celebrated them in allegory, poetry and art. The difference between the earthly and the heavenly ladder lies in this: that the earthly ones are all step ladders which rest on the earth and land in the air. God's ladders of faith and hope, like the old-fashioned building ladders with which we are familiar, rest against a solid fixture at the bottom and lead to a substantial footing when we reach the top. Man's imaginations and hopes soon reach like the domestic step ladder the highest rung, and often leave you poised in air on your dizzy and insecure platform from which a false step or a sudden jar may hurl you to danger of destruction. So Jacob's imaginations and strivings had been up to this night of vision a shrewd and cunning diplomacy. He had tried to accomplish things by his own keen brain and had been well called the "Supplanter." But tonight he saw the vision of another ladder that reached to heaven, and he began to learn that other and better way "that leads through darkness up to God."

I. The ladder that Jacob saw reached all the way to heaven. How far does your life purpose reach? You have friendships, ambitions, securities, but for how long are they good? Does the horizon reach beyond the grave, or is it true of everyone of them?

*"The mightiest scepter ends in 'Here he lies,'*

*And 'dust to dust' concludes the noblest song."*

An eastern philosopher when called to comfort a broken-hearted mourner wailing over a severed friendship and a ruined life, took the sorrowing one outside the gate and pointed to a lofty cliff that reached almost to the clouds. "Do you see that cliff?" he asked. "Yes," was the answer. "Do you see that eagle's nest on the cliff with the eagle hovering near?" "Yes," was again the answer. "Well" said the sage, "imitate the bird and build your hopes above the clouds and you will never be broken-hearted."

What avails the present pleasure, the passing throng, the momentary acclamations of the crowd, if just a little further on there awaits you oblivion, neglect, failure, disease, a yawning grave and a future as dark as endless night? It is the last step that counts. Whither is it going to land you? He was a wise and happy man who said, "None of these things move me, neither count I my life dear unto myself that I may finish my course with joy." It was the finish that he counted. Little did he mind the burdens of the present if the end was assured. Oh, beloved, whatever else you miss, make sure of heaven and take care that your life ladder reaches all the way to the skies.

II. The ladder that Jacob saw was held at the summit by the hands of God. "Behold, the Lord stood above it. "The mighty hands of Jehovah made sure of its fastenings and he



knew that the steps were safe and the end assured. Dear friend, have you committed the issues and interests of life to those everlasting arms? Have you placed everything that is dear to you in the hands of God? the hands that uphold the universe and the hands that were pierced for love of you? Your hands are not strong enough to hold your life. The dearest friend on earth may fail you, but there is only One of whom you can say, "I know whom I have believed and I am persuaded that He is able to keep that which I have committed to Him against that day."

On a dangerous cliff a little company of rescuers were standing and planning how they might send some one over the edge of that awful precipice to search for one who was supposed to be lost at its base, and if found, to fasten around him the cable that would rescue him. There was a shepherd lad whom they wished to send on the perilous adventure, but he held back from the risk for a good while, until at last he saw his strong armed father come over the hills and with a glowing face he looked up and answered: "Yes, I will go if father will hold the rope," and when he saw that true heart and those strong arms behind him, he feared not to slip over that awful abyss and go down on his perilous errand of mercy. And so we go forth to life's tremendous trials; to the risks and sacrifices of public duty or missionary service, or as we look down into the deep, dark grave and the long eternity, we need not fear if we are assured that above us and underneath us are the everlasting arms. Dear friend, have you made sure of this; is your life and your all in His keeping? Are you resting safely in the hands of God?

III. The ladder that Jacob saw brought him into communication with the upper world. Most people live only

in the present world. They dwell in a house of a single story, they never go off the ground floor. They understand business, society, and the duties and fellowships of home and friendship, but God and heaven are to them unknown quantities. Others have discovered another and a better world and through the telescope of faith they have seen beyond the circle of earth's horizon and the blue dome of yonder sky "the King in His beauty and the land that is very far off." Have you discovered that heavenly country, and are you in communication with it even while you walk this earth below? We had a strange, eccentric fellow at one time who was often in these meetings. They called him "Salvation Johnny." You could always know when he came near the building by his far resounding shouts of joy and praise. At last the authorities arrested him and examined him for insanity. They asked him where he was born, and he said he was "born again." They asked him where he lived, and he said he "lived in heaven." Then they sent him to Ward's Island, the insane ward, and after much harsh treatment, poor Johnny died. But it is doubtful if death brought him much nearer heaven, for Johnny truly had always lived there. Perhaps he was extreme, for we must live in both worlds at present. But oh, dear friend, have you found that better world, and are you living with your feet on earth and your head and heart in the skies?

IV. The ladder that Jacob saw was traversed by the feet of angels. The striking feature about their presence is that they were "ascending and descending on it." This is very different from descending and ascending. It implies that their headquarters were on the lower end of the ladder by Jacob's stony pillow, and that they vis-

lited above and returned on errands of help and blessing for the one on whom they waited. What a sublime picture of angelic ministry! We may not see them, we may not hear them, though we sometimes almost catch the flutter of their wings as they pass by on errands although invisible, we know that they are all around us and that they are "all ministering spirits sent forth to minister to them that shall be heirs of salvation."

But these angels stand not merely for supernatural beings, but for God's mighty providences in the actual affairs of our life. They represent the interposing hand of God in the real things that concern our earthly existence. They tell us of One whose personal will and omnipotent power are above the machinery of the universe and who "doeth according to His will in the armies of heaven and among the inhabitants of earth," and none can stay His hand from working, or say unto Him, "What doest Thou?" Oh, how blessed to have such a power with us and around us. To know it is to have a charmed life and, looking fearlessly in the face of dangers and foes, to lift up our hope with unceasing triumph and say, "If God be for us, who can be against us?" Dear friend, have you the providence of God on your side and the angels of God as the attendant ministers and guardians of your life?

V. The ladder that Jacob saw brought a divine message. He whom he saw at the summit of that heavenly stair was not a silent Personage, but had a glorious message for him.

First, it told him that God had made a covenant with him, and that his life and his future were assured by an everlasting transaction. It is an awful thing to have an uncovenanted life and to be passing through this momentous rights for time or eternity. A great

majority of men and women are like the poor tramps that wander without a home or a title to any spot on earth. Or still more exactly, they are like the squatters that settled down in the early days of New York City on many of the choicest building sites and reared their flimsy cabins with the cow-shed and the hen-coop in the yard and for many a year dwelt in glorious freedom on their untitled estates. But they had no rights there, they were only squatters, and the time came when, with the progress of the city, those corner lots became extremely valuable and some millionaire paid twenty or thirty thousand dollars for the site of the old plot. Vainly might they plead that they had lived there long, that their children had been born on that rocky corner, that their earthly all was bound up in that old corner lot, but this availed them not before the bailiff's dispossession warning. They had to go out without ceremony and without redress, cattle and chickens and goats and children and old fragments of broken furniture piled on the street in one indiscriminate picture of homelessness and desolation. They had no rights there. But right across the street, there may have been a modest cottage and a sweet little home which all the bailiffs in the world could not have disturbed, because in the secret drawer of that homestead there was a little paper, carefully guarded, containing the title deed to that property, the covenant by which that home was forever secured to the owner and his heirs. That was what God gave to Jacob that night. He gave him a title to the land on which he lay and he gave him a better title to a more blessed inheritance, namely, to the promises of God. Oh, beloved, have you entered into a covenant with God? Have you bound Him to you by His own everlasting word? Has He said to you, as



He has to some trusting ones, "I will make an everlasting covenant with thee that I will not turn away from them to do them good, but I will put My fear in their hearts that they shall not depart from Me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul."

Second, the message from the ladder told Jacob of the Divine Presence. "Behold, I am with thee," was the gracious word. The best of all is, "God is with us." This was the dying testimony of good John Wesley. His life was passing away as the great and mighty work was done. What avail him now the honors of men, the consciousness of work well done? In that last hour, when every human face was fading and every earthly foothold vanishing away, oh, how blessed to lean upon the everlasting arms and hear the Unchanging Friend say, "Lo, I am with you all the days, even unto the end." We do not need to wait for the dying hour to know His presence. "My presence shall go with thee," is His promise, and "I will give thee rest." Here is the covenant that good St. Patrick once made with God: "I take the power of God to guide me, the might of God to uphold me, the will of God to teach me, the eye of God to watch over me, the ear of God to hear me, the Word of God to speak to me, the hand of God to protect me, the presence of God to go before me, the hosts of God to defend me, against the snares of demons, the temptations of sin and Satan, the malice of men and all things that could harm me."

Happy the lives that are encompassed and assured by this glorious presence.

Third, but the voice also gave Jacob some blessed promises. "I will keep

thee in all places whithersoever thou goest." This was one. "I will not leave thee until I have done that which I have spoken to thee of." This was another and this was the guarantee of all. God undertook to fulfil to him every one of His promises and never to leave him until His servant could say, "Not one good thing hath failed of all that the Lord hath spoken."

Now what for us is the meaning of this heavenly vision? If we turn to the first chapter of the Gospel of John we find our Lord interpreting it and applying it all to Himself. Speaking of Nathaniel, who had been sitting under the fig tree and perhaps reading this very story, He interpreted its meaning to him and to us by saying, "Hereafter shall ye see heaven open and the angels of God ascending and descending upon the Son of Man." That is to say, "I am the Ladder that Jacob saw; I am the only One that reaches unto heaven and can bring you there; I am the only One that can reveal God and bring you back to Him. I am the only One through whom the angels of His providence can reach you and minister to you, for I am head over all things for My Church and all power is given to Me in heaven and in earth, and all the promises of God in Me are yea and amen unto the glory of God." Christ is the Living Way; Christ is the Surety of our covenant. Christ is the gate of heaven and the Mediator between God and man. Oh, let us see Him as our heavenly ladder; let us take Him to bridge the gulf between our souls and heaven; let us put our feet this hour against the first rung of that living ladder; and let us climb up step by step the shining way until He shall have fulfilled in us His mighty promises, "I will not leave thee until I have done all that I have spoken to thee of."



In conclusion, the vision that Jacob saw that night was still dim and vague to his eyes. When he woke from his dream his faith was feeble and his steps were trembling, but he had begun to walk that heavenly way. So, dear friend, to you the light may be dim. You may see as through a glass darkly, but oh, if you see enough to take the first step, take that step now as Jacob did and God will never leave you until you have gone with Him all the way. And if you have gone back from some such visions of your earlier years, if you are thinking as you read these pages of some better time when God met you as He did this wanderer on his stony pillow, dear friend, that memory is the only beacon on all life's ocean that can ever guide you safely home. But cherish it, and as God said later to Jacob, so let us say to you, "Go back to Bethel, and dwell there where God appeared to thee at the first." And, finally, be sure that you get some word from God that you can claim and anchor to as the mooring of your soul amid the storms of life, for He hath said you can hold Him to every word He hath spoken and He will not fail you until He has made it good. I remember one who seemed to be sinking with a lingering disease, but whom God had once before raised up from severe illness and given to her a life of highest usefulness. There seemed to be no rallying point now. One day I said to her, "Have you any unfulfilled promises in your life, has God said anything to you that has not yet come to pass about your work for Him?" How I wished that she might say yes. But there was none. The future was blank and there was nothing to hold to, and gradually she sank and passed away. About the same time, I met another lady who is still a prominent Christian worker, and she told me how when in

the last stages of consumption, she had remembered that God had told her years before that she was to be a missionary in India. This promise came back to her with such force that she felt she really could not die until her life work was done, and armed with this, she took hold of the throne of grace and claimed her life again when everybody said that she must die. The result was that she rose up from that dying bed, became well and strong, and actually went to India for many years, and was a most useful missionary, and even returned to this country to labor, as she is laboring still today, to send forth other missionaries unto that harvest field. God could not fail her so long as she claimed His promise. Dear friend, have you any purchase on God's faithfulness? Oh, hasten to take Him at His word and bind that promise around your soul so firmly that you can never let it go, and you will find as Jacob did, though it cost him many years of trial, testing and painful discipline, that "heaven and earth shall pass away, but one jot or one tittle shall in no wise pass away from His Word until all be fulfilled."

Oh, hearts that have become discouraged, take heart again. The hand that holds your destiny can never fail you and you may look up into His faithful love and say:

"It may be mine to drink at Marah's well,  
It may be mine in tents of ease to dwell,  
And yet between His loving eye shall be,  
And He will e'en keep watch twix't Him and  
me.

It shall be mine to reach that promised land,  
It shall be mine on that bright shore to stand.  
The path is steep, for weary feet to roam,  
But He will keep His watch and bring me  
home."

—A. B. Simpson in *Alliance Weekly*.

## TIME, DEATH AND ETERNITY.

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READER: Thy time on earth is short. The closing year, each setting sun, each tick of the clock, is shortening thy days on earth, and swiftly, silently, but surely carrying thee on—on to ETERNITY and to God. The year, the day, the hour, the moment will arrive that will close thy life on earth, and begin thy song in Heaven, or thy wail in Hell. No future hour shall come to bring thee back to earth again, thou art there forever for ETERNITY.

*Today* thy feet stand on *Time's* sinking sand; *To-morrow* the footprints remain, but thou art gone—where? Into ETERNITY.

*Today* thy hands are busy at work, thine eyes are beholding, thy mind is thinking, thou art planing for the future. *To-morrow* all is still; the folded arm, the closed eye remain, but thou art gone—gone to ETERNITY. Others were once busy as thou art; they are gone—gone to *Eternity*. The merry voice, the painted clown, the talented artist, whose presence made the theatre and the pantomime an attraction for thee, are gone; they are removed far from the region of fiction to that reality—the reality of *Eternity*. The shrewd merchant whose voice was so familiar to thee on the crowded Exchange is hushed, he buys and sells no more—he has entered *Eternity*.....

And, reader, *thine own* turn to enter *Eternity* will shortly come. Ask thy-

self honestly, "Am I prepared for *Eternity*." Give thy conscience time to answer; listen, it speaks to thee today. Drown not its voice lest it speak to thee no more. Let the Heaven and the Hell of the future stand before thee in all their reality; one of these must be thine *Eternal dwelling place*, and today is the time to make thy choice. *To-morrow* may be too late—one day behind time. *Which* art thou living for? *Which* art thou travelling to?

To go from the haunts of sin, debauchery and vice to the presence of God and the Lamb—impossible; from the crowd of the condemned, and the race for gold and gain, to the song of the redeemed, and the crown of glory. No, never! *Except a man be born again he cannot see the kingdom of God*. Reader, hast thou been born again? If so, well; but if not, the horrors of an *Eternal Hell* are awaiting thee and today thou art nearer its quenchable flame than thou hast ever been before.

Halt! Why will you meet God with an unsaved soul? He wills it not. Today He pleads. Turn ye, why will ye die?

*"Time's sun is fast setting, its twilight is nigh,  
Its evening is falling in clouds o'er the sky,  
Its shadows are stretching in ominous gloom.  
Then haste, sinner haste, there's mercy for thee  
And wrath is preparing—flee lingerer, flee!"*

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This tract can be had of S. R. Smith, Grantham, Pa., 15c per 100; \$1.00 per 1000, postpaid



## LOST, LOST.

READER:—That is a solemn word! "Lost at sea"—"Lost in infamy"—"Lost in Death"—"A lost man"—"A lost woman"—"A lost child." All these words call up sad thoughts. But to be lost at *last!*—how mournful. What a fate for you or for me. What an end for one who might have been a son of God, an heir of glory, a companion of angels and glorified saints; to miss the heavenly port, and fail of the grace of God, to *perish* and be *lost!*

### —TOMBSTONE EPITAPH— ..

What an epitaph would that be. What a sad word to close up the history of a being destined for immortality—*lost!* Young, brave, polite, witty—but *lost!* Beautiful, amiable, caressed, flattered—but *lost!* Serious, moral, courteous, affectionate—but *lost!* Correct in deportment, a church-goer, benevolent, learned, respected—but *lost!*

Reader, shall such a record be written above the resting place of your buried hopes? "*Lost! Lost!*" Oh, 'tis a terrible thing to be lost in the wilderness; to be lost at sea; to have your ship ground to fragments amid the roaring tumult of the breakers and the frowning terrors of a lee shore; to feel that only one single plank holds you back from death, and that that will soon be swept from your enfeebled grasp; but oh, how much more terrible to be lost in eternity, to be ship-wrecked and dashed along dark ruin's fiery coast, to be drowned in destruction and perdition, to be lost amid the surging billows of the lake of fire and brimstone—to be *LOST! LOST! LOST!* Lost from mercy, and joy, and bliss—lost from peace, and life, and gladness—lost beyond hope or help, beyond remedy or release.

### —TERRIBLE TO SEEK FOR GAIN—

Terrible as this word is, it will close up the history of multitudes. "What

shall it profit a man if he gains the whole world and *lose himself*, or be a castaway?" And it is a solemn fact that while no man ever *has* gained the whole world, thousands have been *lost* in the attempt. Shall this be *your* destiny? Do you tread the path of ambition and seek to gain the dizzy heights of power? Oh, look and see how many, in treading that perilous path, have been *lost!* Do you seek wealth?—ah, multitudes have *lost* themselves there. Satan has his hook in that pile of gold.

Do you seek pleasure? A young lady stood on the verge that overhung the boiling flood of Niagara, and saw a beautiful flower growing there. She coveted it; she reached forth her hand

—TERRIBLE TO SEEK FOR PLEASURE—to pluck it, but bending above that dread abyss, her foot slipped, and she was—*LOST!* Ah, reader! the flowery path you tread overhangs perdition's awful gulf, and those beauteous blossoms of pride and praise are waving far out above the fiery deep: pluck them and you are *lost! Lost!*

### —CHRISTLESS READER LOST NOW—

Christless reader, you are *lost now*. Not fatally, not irrecoverably. Thou hast destroyed thyself, but in Christ is thy hope. You are a "lost sheep," but the Shepherd of Israel seeks you today. You are a *lost son*, but a father's heart yearns over the absent prodigal. Will you return? Ah, you are in darkness—you know not how. Let me tell you: Years ago a man was benighted in one of the mining regions in England. He lost his way. It was dark. Dangers were thick around him. The next step

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The forgoing tract which is complete in a small eight page, 3½ by 5 in. booklet, with an attractive cover, can be had of S. R. Smith, Grantham, Pa., at 4 cents per copy; 40 cents per doz; \$1.50 per fifty; \$2.50 per hundred, postpaid. This booklet has proved a wonderful inspiration to some who were lost in